524 imitation of the webbed feet of a fowl. Done in quick tempo it becomes an acrobatic or a dancer's feat to sitters on chairs, but Burmans do it easily. We broke up into two teams and put out a prize cock in turn. The two cocks face each other and shuffle out their legs slowly to the rhythm of the accompanying verse: a slow and measured beat at first, then a sudden quickening with the acceleration of the rhythm, until at the crow given by the teams both go all out, quicker and quicker until one is exhaused and falls out vanquished. This is what we sang in chorus:

| | |
|---|---|
| *Kyet Hpa ta nyin* | Two cocks, a fine pair |
| *Taw go win* | Walk in the forest dare |
| *Maung Yin la, lay hnin pyit.* | Comes Maung Yin and shoots with bow. |
| *Ma pyit ba hnin,* | O Maung Yin, don't shoot so, |
| *Maung Yin yè* | Styes will on your eyelids |
| *Kyet-tet su tat tè.* | grow.* |
| *Bè beka su su* | On the left eye, one two ! |
| *Nya beka su su* | On the right eye, one two ! |
| *Khut laik gya so thu-ngè-gyin !* | Come my friend then let us fight it ! |
| *Aw-ee-ee-uu !* | Cock-a-doodle doo ! |
| *Nga do kyet hpa naing naing* | Our cock will win it, win it ! |
| *Thu do kyet hpa shon shon.* | Their cock will finish, finish ! |

Some of the games included forfeits, but the forfeits were of a broad comicality, dragging the victim by the ear, or if it happened to be one of the younger servants, rubbing soot on his face. Robbing stones from under the care of a guardian keeping watch over them within a circle was stealing the eggs from a mother tortoise; the postless figure in General Post was a *khway-yu*, mad dog; blind man's buff was *bok-ta-lon taukkè*, a tucktoo with a buff.

776 We spent a lot of time with A-Kyi and the men about the house.
357 It was they who filled our world with bogies and spirits who were no less real to them than they were to us. We were warned not to be too greedy, or we would turn into *peik-tas* in the next existence, great tall spirits with voracious appetites and mouths the size of a needle's eye, or others with mouths like yawning caverns wide enough to swallow a pig, but no stomachs to receive the food. We were told that miserly and avaricious people would never be parted from their possessions which would follow them into their next existence, when they would be *ok-ta-sauk*, pictured for us as assuming the guise of fair girls with thanakha on their

[753] *There is a belief that styes are retribution for the killing of a cock.

faces and flowing hair, fair until they had enticed young men into the treasure dens when they would suddenly turn into old women. There were also *ta-says* who haunted human beings, *son-ma* witches who disguised themselves until they were ready to eat you, and *belus*, ogres which thrived on human beings. Far from the careful nurturing which is given to modern children of the West in attempts to prevent fears of the dark and loneliness, in Thanatpin I could have pointed out the actual tree in which the old witch lived, and when it grew dark both my nurse and I would shiver together in each other's arms at the thought of it.

Nor were the funny stories of the right type for Western children, though they made us roar with delight. There were two brothers who wanted to make their grandmother beautiful, and bathed her in the hottest water they could produce; the water was boiling and the grandmother emerged clean and fair and rigid, and the two grandsons dressed her up and propped her in the doorway for all to admire. There was also the monkey who from his perch in a tree above the bazaar shouted: "Whoever eats of the fruit of this tree will have fragrant gases in his body." One poor human fool believed him, and ate, and went around hawking his ware of fragrant gases. He came to the court of the king, who caused seven layers of curtains to shroud the chamber for fear any of the fragrance would be lost when the experiment was carried out. We laughed to tears at the account of the poor fool's discomfiture.

When we were to be given any medicines or had any pain, however, both my father and mother waited on us. We did not use Western medicines in the house. We always had stocks of various kinds of *yet-sa*, a linctus powder with digestive qualities containing liquorice and herbs in a salt base. The taste is pleasant to all Burmese people who eat it at the slightest provocation; excess of it causes no harm. There is a popular brand on the market called *lay-myo shit-sè*, 80 kinds of wind, but in addition to this, each family gets a specially prepared type from their family monk. My father, who was interested in herbal medicine, collected recipes and my mother compounded them at home. We ate yet-sa whenever we had a slight stomach ache or when my mother considered that the food had been too rich. For a general tonic my father got from the monk a honey mixture with special powers, partly owing to the holiness of the monk, and we ate a tiny spoonful of this each night after prayers. For coughs and sore throats we had pills, called *hpongyi-bo-sha-na*, from Moulmein. They were made of pepper, capsicum, liquorice and salt, and acted by stimulating the salivary and throat juices. All these medicines had a pleasant taste and we liked eating them, but when we had a fever we were given *ngan-say*, a black powder of herbs and salt, which was mixed with hot water and

old man with rhetorical leanings and included things because they formed a nice rhyme, and, indeed, she was not far from the truth. Our monosyllabic language is a heavenly gift to us with its endless scope for the most unrestrained punning and rhyming; the pun in Burmese is not execrable humour but a stepping stone for flights of fancy. What my sister was not allowed to eat were the three most precious foods as proverbalised in: *a-thi-hma tha-yet; a-ywet hma la-hpet; a-tha hma wet:* among fruits the *tha-yet*, among leaves the *la-hpet*, among flesh the *wet: tha-yet, la-hpet* and *wet* being the mango, the pickled tea-leaf and the pig's flesh respectively, and open to question as being really the prize specimens of their class, but certainly rhyming happily.

My parents were so good to us; they never scolded, beat or punished us that I can remember. Perhaps they had both had so much discipline in their own youths; I can remember the day we were told to answer them "Father" and "Mother" when they called us, instead of *Paya* as we had done formerly. Paya is the term of extreme respect and humility, sometimes adopted by children to parents, always by servants to their superiors, by subordinates to senior officials, and by all to royalty and the clergy. It is also the suffix to honorific titles. Its true and ancient use had associations of reverence only, but it has taken on a more subservient hue with the advent of government and foreign officials.

But whether we answered Paya or Father, my mother's guiding influence led us to look on my father with awe, even though he was the parent who clowned with us at home. We were always bathed and dressed before he came home, waiting for him. As soon as he entered the gate we raced down the drive to carry his umbrella, took him upstairs and scrambled to take his shoes off as soon as we could get him seated. His shoes, suspenders and socks were removed by combined efforts, my father pretending great helplessness all the while. We went for walks while my parents went to play tennis, but retuned in time to carry their racquets upstairs and remove my father's shoes again. After dinner my mother and we lay on mats while my father sat in an easy chair and pretended to get his nursery rhymes all wrong, until we taught him:

| | |
|---|---|
| *A-hpo gyi oh, hka kon kon,* | Old man so bent and grey, |
| *Ma thay ba hnin ohn* | Do not die as yet we pray. |
| *Nang hnit-kha ta-saung-mon* | Till next December try to tarry |
| *Pwè kyi ba ohn.* | And watch the actors play and marry. |

Or the voracious cat who ate everything:

| | |
|---|---|
| *Kyaung-gyi yè tè mi tan to* | Oh you big and short tailed cat. |
| *A-hsi ko sa ba lo* | Swallowing the lean |
| *A-tha ko myo.* | And eating the fat. |

593 Or of far-off Meiktila Lake where the water stretches seven miles ong:
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| | |
|---|---|
| *Meiktila kan-daw auk ka* | From the waters of Meiktila Lake |
| *Hpa kauk hkè ba* | Pick up a frog for me. |
| *Hpa pa yin ta gaung pay ba* | Poor little frog, |
| *Myet lon ga kyaung taung taung hnin,* | Eyes big agog, |
| *Hpa gaung ga thay.* | And body so thin and wee. |

Or the jumping nonsensical rhyme about Gyat-Aye who got beaten by her mother and wept in a dark corner and started a train of kaleidoscopic events, for every time a line ended with a clanging rhythm it suggested a rhyming word to shout out and continue its own associations, and when you got back to a rhyme for Gyat-Aye, you had to start all over again, and poor Gyat-Aye got beaten and cried as long as children's voices held out.

| | |
|---|---|
| *Gyat-Aye* | Gyat-Aye |
| *Thu amay yaik lo* | Beat by her mother so, |
| *Hmaung maik hma ngo* | Cries in dark corner "Oh", |
| *Ko Lu Byo* | Young bachelor Ko |
| *Hta-yan pauk ka* | Through hole in the mantel |
| *Chay-dauk ko swè,* | Pulls at her ankle |
| *Twè-lè!* | Dangle! |
| *Twè-le yè* | Dangling yet wait awhile, |
| *Nay ba ohn* | The rain clouds pile, |
| *Mo tway ka chon* | The heavens clang, |
| *Mok lon!* | Meringue! |
| *Mok lon yè sekku kat pa lo* | Meringue with paper stuck below |
| *Kya ka-lat hnin hsun-daw tin* | Offer at altar in lacquer bowl, |
| *Pa-lin paw ka myauk kalay,* | From throne seat the monkey gay |
| *Hsin chi lo pyay* | Runs down and off with it away! |
| *Gyat-Aye!* | Gyat-Aye! |

593 782 Before going to bed, A-Kyi or Ngwe Yin took us in to say our prayers in chorus. We then *shikkoed* our parents, that is, made obeisance to them by folding hands and bowing till our foreheads and outstretched palms touched the ground, first to my father, then to my mother, and they said in turn each night: "*Pongyi-ba-say, thetshay-ba-say meba hnin-o-aung-min-aung paung-ya-ba-say:* May your holiness be great and your life long, may you be united with your parents even until the attainment of old age."

1: Mi Mi Khaing I-5 (no date) 1946 AP1 Burma
Burmese AP4



# CHAPTER SIX

THE social life which my parents led with other families in the district towns was shared by us and all the other children. Burmese children do not live in a child's world cut off from reality—there is no specially created world for them like that of J. M. Barrie—they are given enough food for their wildest imagination, but this feeds equally the grandmother and nurses who tell them stories. No special children's parties with cakes and games for them are provided; they go everywhere with the grown-ups, on visits, excursions and festivals, they eat and sleep in the same rooms as the elders and hear most of the conversation. One result is to make Burmese children more conscious of family ties and responsibilities, and to prepare them better for any calamities that may befall them in adolescence or any time before they are fully grown up. Yet no one who sees Burmese children can doubt that delight, wonder and pure joy are present in their lives.

All Burmese social gatherings centre round either religious observances or eating. We are still unsophisticated enough to have the same way of enjoying ourselves whether in city or country, and for that reason these district towns formed such a perfect background for happy days. In the towns that I remember, a river ran through, with sandbanks at edges or in midstream; this, with the monasteries and pagoda precincts a little way out of the busy quarters, private garden orchards and the houses of friends, provided the background for all the social life which my parents had, and is the reason why Burmese people never form social clubs. Most of the officials went to play tennis at the Gymkhana club with European members, but it had no real part in their lives.

When we went on *pyaw-pwè-sas*, happy-eating-gatherings, at pagodas, with two or three other families, the grown-ups, including aunts and dependents of the families, made elaborate food arrangements because the joy of the occasion was to cook on a large-scale in the open air. They took pots, dishes, food and washing apparatus for about twenty people. We started with silent recitation of prayers before the golden spire in the cool morning air, holding silver lilies between folded hands and being so careful not to breathe in the fragrance of the flowers, because my mother taught us that we should not first enjoy the beauty of flowers which are to be offered. When our short prayers were through, we stuck the flowers in a vase or niche at the pagoda base, lighted a row of candles

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4



787 houses, for the niche shrines, if there are more than one at
782 the pagoda, are always at the four cardinal points, and if there
778 is only one, as is usual at small pagodas, it is to the East.
823 The sadā is carefully kept by the parents until the child
787 is old enough to take care of it himself, and thenceforward it
768 is guarded as the most valuable possession the person has. No matter how often the name is changed the new one is never put in the sadā, so that this certificate cannot be trusted to implicitly for a man's name. Some of them are very beautifully engraved and ornamented, but they are naturally not often to be seen. I only know of two in England at the present time (1881), one of which is my own and the other belonging to a travelling Burman. When a man dies, the sadā is either destroyed or preserved as a memento by the family. A great many sadās were found and carried off as curiosities during the Third Burmese War. There is one at Abbotsford.

787 A curious instance of the firm belief of the nation in the
436 reasonableness of the conviction that the planet under which
643 one is born influences the fates and actions of one's life, is
177 the fact that royalty ordained that the coins and measures used by traders should bear the emblem of the monarch's birthday. Thus for example all the gold coins used in Upper Burma bazaars during the penultimate reign had the figure of a lion on them, Mindôn Min having been born on a Tuesday. The few remaining from previous reigns bearing other symbols were rigidly kept out of the sight of Burmese officials. The Convenor of the Fifth Great Synod, though probably the mildest and best sovereign Burma ever had, would certainly have stood no trifling in matters of this kind, which, if not amounting actually to a part of the religion, were at any rate very intimately connected with it. His son Thibaw Min, however, notoriously indifferent to religion, if a stronger word might not even be admissible, let the old weights remain in use, and probably called it the march of civilisation.

852 The naming and the construction of the sadā being
● 851 finished, the principal events in the youthful Burman's life
[291] are over, and the children run about in as happy a state of nudity as the respectability of the family permits; and boys and girls steal grandmamma's cheroot, and potter about

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4



making mud pies according to cosmopolitan infantile habit, and not seldom getting up decorous and serious representations of the choral dances and dramatic performances they have seen. The spectacle of a little girl vigorously puffing a big green cheroot while she moulds a heap of mud into shapely form is only a little more startling to the white-faced foreigner than the declamatory passion of a five-year-old princeling. So it goes on till the eighth year is reached; then it is time to go to the monastic school.

On the following page is a copy of the sadā of Shin Thuza. The young lady, I regret to say, is dead. The publication of her horoscope cannot therefore enable malicious persons to work her any harm by means of spells. The side represented is the obverse. I have submitted the figures to two very distinguished wranglers, but they have been unable to detect any system in them.

On the reverse, surrounded by an ornamental border of numbers written in accordance with a rhyme, are recorded in mystic language the details. The young lady was born in the year 1220 B.E. (twenty-three years ago), in the astrological cycle 422, in the month of Ta-bodwè, on the ninth of the waxing moon, and the seventh day (Friday) of the week, in the evening, at thôn chetti gyaw, a little past the third hour, or more exactly, three nayi, two pads, and ten bizana. Then the precise position of the constellation in the heavens is noted. It is thirteen bāwa (feet), five finger breadths, three mayaw (grains' length), one sessamum seed (nan), and eight hairs' breadths from the planet. Then it winds up to the effect that this is the horoscope of the maiden, whom, that she may be known by a pleasant name, her parents have called Shin Thuza. "May she live to be a hundred and twenty!" Alas! she did not.

At either side of these details are two identical magic squares, formed in accordance with the well-known Hindoo Law. Over one is written "The Buddha"; over the other "The Law"; beneath the former "Rangoon," and the latter "650." The two palm-leaves are tightly sewn together, and the writings and figures, done with a metal style on the dry leaf, are very neatly executed.

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pagodas and those throughout the country are descendants of the pagoda slaves.

Beggars are rated below the pagoda slaves - but, because of the Buddhist merit associated with giving do well for themselves. The beggars live in communities on the outskirts of the town often in cemetaries. They are thought to exhume the dead to get the coins placed in the mouth of the deceased to ensure expenses on his journey to heaven. The wood of the coffin is believed to be used in constructing their huts. Professional undertakers or morticians are regarded with horror since they like the beggars, make their living from the dead. The functions of burial are performed gratis by the entire village. A story is currently going round the University dormitories telling of an immensely wealthy Burmese coffin maker in Rangoon who has offered riches to the young man who will marry his beautiful daughter. When the future seems blank the students' friend advises "Hey, why don't you go and marry the coffin maker's daughter?" It seems that the money would scarcely compensate for the social discrimation. The extent to which the occupation classes are rigid in marriage and other social exchanges is an interesting problem.

A young man is obliged to remain within the occupation class of his family or to rise to greater heights. He is advised at an early age to "be simple, aim high, and tell the truth." When children play at daccoits (thieves) of other "low class" games their parents object to their low aspirations and advise them to play nobles and ministers. One would feel justified in remaining idle rather than accept a position below that of his birth. It is better to accept a clerks job at a low salary than an artisans at a high salary. On the other hand those born into lower status occupation groups tend to be satisfied with their state as a condition of birth. In Rangoon, however, even the hawkers may have ambitions to achieve fame and fortune. The opportunities for social mobility is greater in the towns and cities but difinitely restricted in the villages.

Apprenticeship to trades begins at the age of 12 to 14 years, and usually lasts for several years. Ordinarily the youth is attached to the shop of a relative where he lives and is payed a subsistence wage while learning. The key to high positions lies in education in

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The whole family goes to the ANYEIN or marionette shows which are quite rare and sometimes not even seen in a year. If it is held 536
this is held during the months of T.KU KASON and T.ZAUNGMON. In the villages an ANYEIN gives over at about one or two in the morning.

The people from their village also go over to Karen villages 536
when they have puppet shows at cremation ceremonies. Some of the 764
Karens bury their dead and after three or four years they exhume the corpse to burn the bones and store the ashes away. At the ceremony for the cremation of the bones they stage these puppet shows and the members of U Myaing's family go to witness them.

In Pathwe the PYAZAT (stage performance or PWE) has not yet made an appearance. Ma Aye 536
Myaing had seen it in another village where she had to pay an admission charge of four annas. This was the only time she had seen it. On that occasion the show was followed by an enactment of one [779]
of the birth stories of Buddha and this went on till morning.

CHILDREN'S GAMES: 524

The children used to play several games. One of these was to 857●
blind-fold one of their number and set him off in the direction of an iron bar suspended about 25 yards away. The blindfolded boy was given an iron rod and it was his task to try and hit the suspended bar with his rod.

These games were played at a sports meeting organized for [621]
children and everyone in the village turned out to watch. Another item was the candle race where the children were given a lighted candle each and made to run a race. Then there was a cock fighting contest where two girls sat back on their haunches, faced each other and began to swing each knee forward alternatively until one or the other gave up. There was also a needle and thread race, a sack race, a one-legged race and an egg and spoon race. Each of these races were confined to only two contestants at a time.

CONYIN:- A CONYIN is the large flat seed and is used in a game that Burmese children play - U Kyaing's children included. There have to be ten players, five a side and each side has to try and hit the seeds belonging to the opposing group according to complicated rules.

In Pathwe the children used to play marbles and not the youths [367]
as is sometimes found in Rangoon. In Pathwe the adults were all

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In Pathwe the adults were all occupied with the question of how to acquire money. The children played at skipping a rope. There is also a game where two children sit facing each other and raise progressively higher and higher barriers with their feet and their hands, while a third child has to jump high enough to clear the obstraction. If he succeeds they raise it slightly higher and so on. If he fails, then it is his turn to provide the barrier with one while the other starts jumping from the lowest level. They also play the games "SALTS" and "HOP-SCOTCH" Then there is a game where about 20 children stand in a circle with faces turned inwards. There is a person left outside who runs round the circle and while running, drops a small bundle of cloth behind someone's back. If that person knows of it he picks up the bundle and chases the first child round the circle and if fleet enough has an opportunity of dealing him several hard whacks before he finds shelter in the vacant place of the person following and it is then the turn of the person with the bundle to make the rounds and drop it behind someone elses back. If a person does not realise that the bundle has been laid down behind him the first person completes another round, and then picks it up himself and chases him around the circle back to his own place.

There is another game which is known as "THE HUGE LIN-NME SNAKE" where the children form a long line by holding each other's waist from behind. Someone then has to come pretending to sell something and the head of the line makes a purchase. When the seller demands payment he is referred by each child to the one behing him until the leader shouts that he can take the person last in the line in payment if he can catch him. The seller tries to do this while the whole line wriggles and twists in an effort to foil him.

When U Myaing was young he used to play "THE TURTLE AND THE EGGS". They first had to find a person who would play as the "turtle" and to do this they recited the Burmese alphabet starting with the letter "KA" for one person and "KHA" for the second and so on round and round the circle until the letter "A" is reached. The person on whom this letter falls has to be the "turtle". He is placed in a circle with as many stones as there are people in the game.

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23: Brant & Mi Mi Khaing E, I-5 (1949-1950)1951
AP1 Burma
Burmese AP4



553 which the family invites the people of the village. In the larger communities a written invitation may be sent, in which the name of the child is announced. The [431] feast occurs in the family house, to which the invited guests bring presents and where they may see the child. The only ritualized feature of this event is the washing of the child's hair, which is always done by an elderly person. This may occur, however, before the arrival of the guests.

Because of the significance and influence attributed to the personal name, it may be changed very readily and informally. If it is felt that ill fortune is in the offing, an announcement may be made in the village of change of one's name. [551] Childhood nicknames as well as teknonymy are utilized by the Burmese, but not to the exclusion of use of the personal name.

*Childhood.* Burmese children are generally indulged and their existence is 857 more or less carefree and unencumbered by rigid discipline, apart from early 858 inculcation of respect for elders, until they are of educational age and considered capable of understanding the moral teachings of Buddhism. A male child is valued religiously, for at an early age he will be initiated into the monkhood, [851] remaining from a few days to several years, depending upon family circumstances and needs. The initiation of a son brings great religious merit to his parents.

In the Burmese village children are valued for the economic help they render. This will, of course, vary with family circumstances. But in the ordinary cultivator's family, sons and daughters help from the age of about nine or ten years in tending cattle, getting firewood, and winnowing rice. Children are also looked upon as a kind of social insurance for old age.

[884] *Puberty and Adolescence.* Apart from modern legal ideas concerning the attainment of adulthood, the Burmese view is that one is adult when physiologically mature. Upon reaching pubescence boys as well as girls are referred to by a 881 term meaning "virgin." The connotation is that the individual has now entered a period of life in which the dangers of temptation are especially great and in which corresponding precautions are necessary.

A girl's first menstruation is believed to cleanse her system; frequently, such phenomena as eruption of the skin or sexually delinquent behavior preceding the first menstrual period are regarded as evidence that the "blood is trying to flow." [841] Although the idea of uncleanliness is associated with menstruation, there is no segregation of the girl or particular fear of contamination. So long as she conducts herself with propriety and modesty a girl is free to move in public at this time.

304 881 Ideally, the attainment of puberty is the time for the girl's ear-boring cere-

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

14. BURMAN MOTHER AND INFANT.

tempers Nature's discipline of knocks and bumps, as compared with the bare hard ground of the Indian hut. Nevertheless the young Burman's converse with his environment is unrestricted enough. By the time he is a year old he may be trusted to himself on a flimsy platform many feet off the ground or over the water. There are few things in the way of the child that it may not handle. The very cheroot its mother is smoking is a coveted plaything. The daily bath at the river-side or well has familiarised the child with another element. It may rush out into the first tropical shower and splash to its heart's content with its older playmates in the first tepid puddle. The Burman's regular exclamation of wonder or fear is "mother!"—*amè*.

When the child is a few months old, relatives and friends are assembled and entertained with tea and sweets to witness the ceremony of piercing the ears and giving a name. The Burmans have no patronymics. The name is chosen from a set of current euphemisms proper to the days of the week and their planets, according to the star presiding over the day of birth. The fancy of the parents and the prognostics of the soothsayer unite to decide the choice. Names are single or are compounded from two series (in Arakán from three). Common names, beginning with the "Sunday-son," are Ôn, Kyaw, San, Shwe, Po, Tha, Dun. Men's and women's names are taken from the same sets; only the courtesy-prefixes differ (p. 74). The needle-hole made in the lobe of the ear on the naming-day is expanded by means of plugs and rolls of bast. In the course of a few years the lobe takes a plug one-half to three-quarters

15. MUDLARKS.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4



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18. THE FIRST STEP.

of an inch thick. This custom is on the decline, and the ears of boys are not so generally pierced as they used to be. The *naddung* or women's ear-plug of gold is being replaced by the *nagát* with its slender stem (No. 241). With eldest-born girls the fête is frequently deferred until they are twelve or fourteen, and is then celebrated with all the more splendour (p. 14).

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854 Burman children are not weaned until the second or third year. Nevertheless they begin to receive solid food as soon as they will take it. The illusion prevails that the earlier they do so the stronger they will be. It is a [165] chief source of infant sickness and mortality, and of the smallness of the families reared. A curious feature of Burman sociality is the promiscuous suckling of infants in the circle of relatives and friends.

855 Children's heads are shaved
858 in more or less fanciful ways up
302 to the ages of ten or twelve, after which the hair is allowed to grow long.

858 The road-fronts of the houses
857 are always peopled with children.
524 Children are equals and are free to roam through the neighbours' houses and plots, where they are kindly noticed. Adults take [854] interest in their games, and make kites and reels, boats, carts and other simple toys for them.

17. THE WOODEN CRADLE (BAUNGBAN).

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4



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20. TOY CART.

of a savage description. Children have pretty manners; they are respectful to their elders without shyness or cringing.

Children grow up among the implements they will use in after life. Wooden mills for husking rice, tilt-hammers and mortars for pounding, cotton-seeders with geared rollers, spinning-wheels, weaving-looms and other simple machines are in every household; besides agricultural implements, carts and boats, all of which are made or kept in repair by the inmates (*cf.* p. 120). The workshops of artizans of every class are open to view, and the processes are obvious to every passer-by. The interest aroused in children is more diversified than in cold countries with their more secluded life. From mimicking the occupations of adults children learn to take part and soon begin to like a real share in them. Their trade begins with make-believe wares, then come scraps of house and garden produce till it develops into a source of pocket-money and training in business (Nos. 281, 431). The years of tutelage merge into the age of responsibility without abrupt transition. The intelligence which the school-teacher proceeds to build on has insensibly developed under conditions more than commonly favourable, which may help to account for the precocity of Burman school-children under good teaching.

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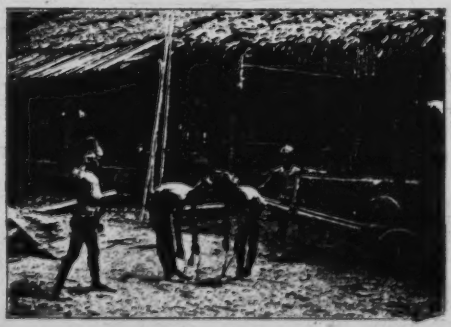

21. PEG-TOPS (DYIN-PAUK).

871
[524]
876
413

From the ages of eight to ten, boys begin attending the school of the Buddhist monastery (*kyaung*), where they are taught free by the recluse (*póndyí*) or by his sojourner recluses (*upasín*). The spelling-book is chanted in a chorus led by a senior pupil, and is copied out with a white steatite pencil on a

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4



241
231

110. BUFFALOES TRAMPLING DOWN THE CLODS

are worth twenty to sixty rupees a head, buffaloes twenty-five to fifty. The latter are heavier and more powerful, and better able to work in the wet and to forage for themselves, but they are subject to many distempers, of which the worst is anthrax. The noses of the draught-cattle are pierced and a thin rope rove through which is spliced at the back of the horns. During a great part of the year there is no work for the buffaloes, as they are of little service for wheel-draught; then they are left to roam at large. They frequent the streams and lagoons, where they are followed by egrets and crows, which pick the worms out of the mud as the buffaloes turn over in their wallow. While crops are standing, cattle have to be kept in pens at night, and to be herded by day. This work is done by children from twelve years upwards. The buffalo-pen is made near the house, if possible in a water-logged spot where the animals can wallow in the mud, which protects them from the bites of gad-flies and mosquitoes. Where there is no wallow, smoky fires are made to keep the insects away. In certain localities of the delta cattle need to be protected with curtains. In the arid region fodder is grown for the cattle, but goats find pasture and are kept for their milk; they are worth five to twenty rupees a head.

857

243

231

The rice-fields first ploughed and ready are sown broad-cast for nurseries (*pyo-gin*). A month later, when the rice-plants are about a foot high, they are taken up and transplanted into the prepared fields, a span apart. The roots are simply pressed down into the soft slush

111. DRIVING HOME THE BUFFALOES.

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4



576
554
[857]
[593]

159. CHILDREN AT THE RIVER SIDE (p. 81)

Every stranger, man or woman, is addressed *K'mbyâ*—sir, madam. There is a courteous address for nearly every relation in life. Children, in speaking to their parents, grandparents, uncles, and aunts, say *Shin* and *Daw*—lord, lady; wife to husband, *Shin*; husband to wife, *Byo*, *Bya*—terms of endearment; younger brother or sister to elder, *Go*, *Maung-dyî*; elder brother to younger *Maung*; brothers to sisters, *Ma*. *Maung* and *Ma* (brother and sister) have become the ordinary prefixes to names, answering to our Mr., Mrs., Miss. These are used even by parents to their grown-up children. To inferiors and in disparagement, the plain *nga*, *mè*, *mi* are used. Middle-aged men are given the address *Go*, and old men that of *Û* (uncle), which is also the prefix to the *bwè* of the *yahán*. Great regard is conveyed by the address *Sayâ*—teacher, master. The honorific word for wife is *gadáw*, thus—*sayâ-gadáw*, *min-gadáw*. To royalty the addresses were *Gôdaw*—re self; *Ashin-Payâ*—lord of lords; *Pôn-daw-dyî*—of great glory. These titles came to be used for ministers and governors, as more euphemistic ones were devised for the kings. The same addresses are accorded by courtesy to the *yahán*, who on their part address the layman as *Tagâ*, *Tagâdaw*—supporter, great founder. The layman refers to himself as *tabyî-daw*—the honoured disciple. In other relations of life, other periphrases are used for the pronouns of the first and second persons. The plain *I* and *you* — *ngâ*, *nin* — are only used in disparagement. Thus the current phrase for *I* is *tyunôk*—the humble servant. (For women, *tyunma*.) In addressing superiors, the phrase is *tyundáw*, *Payâ-tyundáw*

[792]

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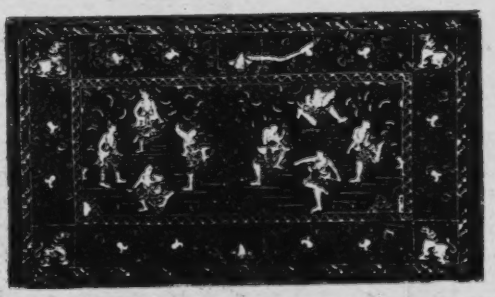


160. CHINLON GAME—APPLIQUE WORK (p. 179)

25; Ferrars E-5 (ca. 1890) 1901 · APl Burma
Burmese AP4

161. CHILDREN'S TUBE AT FLOOD-TIME [p. 81]

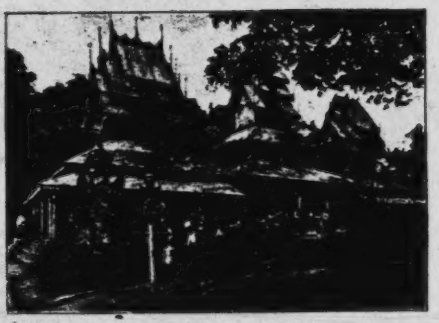
—the slave, his lordship's humble servant. There are special honorific terms for the coming and going, eating and sleeping of royalty and of the *yahán*. The most coveted titles or appellations are those of *kyaung-tagá*, *Payá-tagá* — founder of a school, founder of a temple. The first of these is given by courtesy to persons of venerable age. The great increase of prosperity has given a corresponding impetus to the founding of such works, so that the *tagá* are more numerous than ever before. The private foundations are on a scale of unprecedented magnificence. At no period has Buddhism shone throughout the land in such resplendence as now. Personal titles and badges (*sahwé*, No. 31) used to be given by the kings. Small dignities and offices have been hereditary in many places. Nevertheless, no aristocracy has developed. One of these titles was *Thakín* (master, lord), now assumed by all Europeans in the same way as "*sahib*" in India. Despite the punctilio in address, greetings are unusual between equals. After absence, a mere "Here you are again" and an inquiry about health—*ma-e-lá?* At departure, "I'm off," "You're going"—*thwa dawmè*. There is nothing answering to the established *salám* or to our "Good day," "Good-bye." The verbal salutation to the *yahán*, after obeisance, is *Gôdaw-mya thâppâyá pyippa-e lâ*—is your Grace duly provided with the canonical

162. CARVING OF CHINLON PLAYER [pp. 18, 179]

163. THE PABYA SHRINE [p. 188]

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4





280. KOTHENA YON (p. 191).

of the unsuccessfully vaccinated caught the disease, and ten of them died. None of the forty-four were attacked. These statistics could be multiplied. The medicine-dealers keep many of the crude commercial drugs, besides simples of their own collecting. Of the former, the principal are aloes, jalap, croton-seed, senna, bitter barks, catechu, opium, camphor, ginger, cardamom and other aromatics. The medicinal use of castor-oil is not known, though the plant is common. Spirits are now used medicinally. Many of the vegetable remedies are almost inert (see *The Burmese, what do they know of medicine?* by Dr. D. H. Cullimore). But there is one that deserves to be known, namely, the Shan remedy for tape-worm, *tôssé*, which is both effectual and mild. Among the mineral drugs are mercury, calomel, sulphur, blue and green vitriols, alum, salammoniac, nitre. There is a whole category of supposititious remedies, tiger's gall, rhinoceros' blood, ant-eater's scales, and so forth; they are charred before being made up. Allied to this class of remedies is that of charms, the vendors of which (nat-wives—*nakkadaw*) trade on the superstition that disease is caused by demons. Every patient will be as particular to mention his star as to describe his complaint. He will be advised to avoid certain classes of remedies on certain days. The "Sunday son" must not purge on Friday, and so on. In times of epidemic and panic, *thèbôuzedi* are erected at every house, as they likewise are in cases of sickness (No. 431). They are merely of sand, held together with circles of bast. Sometimes they are erected to avert calamity declared to be impending in a *shwepe-khwâsa*, a message on gold foil dropped from heaven by a *Thadyâ* (p. 186). Images are dedicated

281. CHILDREN'S BAZAR (p. 191).

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4



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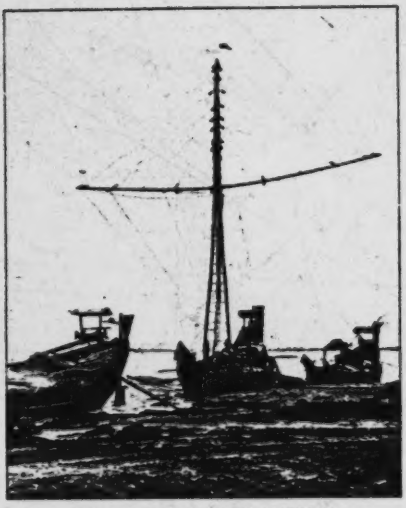
502



500. LAUNG-ZAT POLING UP-STREAM.

channel in the sand or mud. But it cannot sail near the wind, and it makes great leeway. Only a square-sail is carried. The prow of the boat is solid and the bulk-head above is ornamented with carving. The still more ornamented poop has to be built up in the large boats, to get the full sweep of curve that is obtained in a single piece in the canoe (*laung*). The boat has a good deal of buoyancy even when full of water. The *laung-gô* is rather crank, a defect which is obviated by the use of bamboo side-buoys (*baw-wa*, No. 176). *Thingán* hulls last twenty to thirty years; the canoe is used up to the last stump. When past repair, it is sawn asunder and boards nailed across the sound pieces. A tub of this kind is a treasure to a child (No. 161). The anchor (*kyauk*) used to be a wood fork weighted with stone; the European pattern is now general. The *laung-gô* is rowed with the stream only, by three or four sweep-oars; it is poled up-stream. The boatman thrusts his pole from the hollow above the collar-bone. Thus the hands are free to hold the body down to the rail, and every muscle is called into service. No. 289 shows the "tiger" style of poling, No. 298 the "scorpion" style. The crew of the *laung-gô* consists of three to five men; they get their food and a stipulated sum for the trip, which comes to twelve to sixteen annas per working day. Cargo boats cost from 1,000 to 3,000 rupees, chiefly for the solid hull.

● [857]

[463]

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435

501. LAUNG-ZAT LOADING.

29: Slater M-4 (no date) 1951 AP1 Burma
Burmese AP4



invariably in the same posture, seated, with one arm across his lap. The whole atmosphere is one of ordered, unhurried peace, whether within the timbered buildings, or within the surrounding compound.

But the monastery is seldom far away from the village, and this is of set purpose. The Buddhist *Saṃgha* in Burma might well be described as a teaching Order. "Of all charities, charity of learning is the noblest," observes a Buddhist layman,[27] and the monastery dispenses this charity freely. It provides the village school. There the boys learn to read and write. There, moreover, they are tutored in Buddhist lore, with a firm emphasis on ethical requirements. They learn the 'three Jewels' which enjoin reverence for the Buddha, the Law *(Dhamma)*, and the Order, and the five precepts – – not to kill, not to steal, not to lie, not to commit adultery, not to drink intoxicants. In the *Mingalā Thot* or "Song of Great Blessing," which they recite by heart[28], they learn that a wise and good man will seek to store up merit by fulfilling his domestic duties, by giving ample alms, by seeking 'self-knowledge' and by learning from holy men 'as chance affords.' The monastic ideal of utter renunciation, 'from all attachment free', is also indicated and 'Nirvana here' is said to be 'true happiness' leading to the Highest Bliss.[29] They will also learn stories of the Buddha's previous birth from the *Jātakas*, and, above all, the story of the historic Buddha.

But attendance at the day school is not their only initiation in the faith. Every Burman boy, at the age of puberty or earlier, is expected to leave home and become a boarder at the monastery for a period which may vary from weeks to years. "A Buddhist who has not been a *koyin* (novice) or donned the yellow robe," remarks a Burmese writer, "is looked upon as one who has missed the most essential (part) of his experience in this world." The village school often appears to be a merry jumble to the outsider, but during this time as a novice "each boy gets individual attention.... There is a wholesome atmosphere of intimacy and understanding between the teacher and the taught." Most of the novices return to secular life, but some remain to become fully ordained monks.[30]

The *shin-byu* ceremony, or rite of confirmation, which is another essential in the Burmese boy's initiation, generally precedes his entry to

[27] U Set, "Life in a *Phongyi Kyaung*," *Rangoon Times*, (May 13, 1931).

[28] See Appendix for fuller account of this Song and other Monastic instruction.

[29] "To understand the literature, 'serious' or popular, of Burma we cannot know the Pali Jātaka too well," M. H. Bode, *The Pali Literature of Burma*, chap. v, pp. 81, 82.

[30] U Set, op. cit.; cf. Scott, *The Burman*, Vol. I, chaps. II, III, and IV.